/28 cont./

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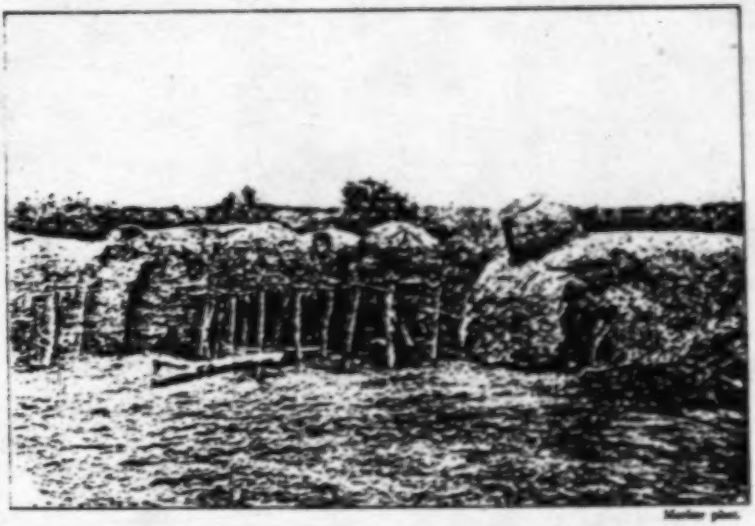

Ill. 9. Small pen on the hut.

592 What is not used in her own household in the way of milk, meat, and skins /29/ /Ills. 10 and 11 appear here/ /30/ is her housekeeping money, with which she buys vegetable foods and such household objects as she does not make herself. She is not supervised in this in any way by her husband. It is beneath his dignity to interfere in these affairs.

• 443
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[887] Approximately every three to six days caravans of old women, accompanied by a few old men and laden with maize, bananas, batatas, etc., arrive in the Masai kraals. Then there begins an hours-long haggling and bargaining with the customary market-woman shouting. Each one tries to sell her goods as advantageously as possible, that is, exchange them for just the articles that she needs. Often the caravans come from a distance of four to five days' march and then remain in the kraal for a couple of days before they set out for home.

234 hair styles. The gourds are grown by nearby cultivators
415 and purchased or traded by the Masai. The calabashes
[264] are cleaned between usings by washing in water (if available) and then purified with a mixture of urine and wood ash. After being carried in one of these containers the milk has a rather characteristic, somewhat smoky-sweet taste that may stay with one for several days.

• 443 The maize meal is purchased or traded from the dukas or trading post cum general stores which are found at Narok, Loliondo, and at other points around the periphery of the area.

262 Meat comes from the Masai livestock and occasionally
272 game. The old traditions laid down specified rules for who in the tribe might eat what kind of meat, and at
[701] what times. Apparently the warriors had a right to demand milk and sometimes meat from anyone, at least in their section. Milk and meat were not to be consumed on the same day, but blood could be mixed with the milk.

701 When not fighting the warriors could carry out
[562] an olpul, or meat camp. They would take goats or a bullock and make camp in the bush, kill and eat the animals. The olpul might take from a week to a month,
[826] depending on the available time and meat. We presume that

301 Women and occasionally men wear necklaces of beads. Women have ornate jewelry consisting of rings, beads, beaded bracelets, and wire loops around their [304] neck, wrists and ankles. Both men and women pierce and stretch their ear lobes; the women wear large ear bangles through them and the men use them to carry snuff containers or other articles about the size of a 35 mm film casette.

411 Spears, simis, and knobkerries and shields may [714] be carried by the men. Elders often carry a long staff [561] instead of a spear. Cooking utensils are simple, some- 415 [513] times consisting of a few pots and pans. Bedding consists of hides, with sometimes a blanket. The gourds mentioned 492 above are always present. When moving from one place to another a pack saddle is used which consists of two large (two by three feet) flat rounded plates made of sticks bound and laced by leather thongs. These are tied above and on either side of the donkeys' backs, giving the appearance of semi-folded wings. Hides, lodgepoles, cooking utensils, and other kit are placed on 443 the donkey's back between these. Trade goods are purchased or traded from small dukas around the edge of the area or more recently from itinerate traders who visit the larger and more accessable bomas in trucks.